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the nuptial publications frequent in Italy, anthologies, etc. The number of titles runs to 6,680, of which a hundred include the works of Pitre himself. In addition to the full title, place of publication, size, number of pages, etc., are given the contents of the book, or remarks summing up the character of the article. The greater part of the publications have passed under the eye of the compiler; where that is not the case, the fact is denoted by a star; this precaution is rendered necessary by the extremely loose manner in which reference to printed works has commonly been made. The arrangement is alphabetical, according to separate chapters; these are (1) tales, narratives, legends, jests; (2) songs and melodies; (3) games and songs of children; (4) riddles, formulas, words, slang; (5) proverbs; (6) habits, customs, beliefs, superstitions. The first five heads, as the author remarks, belong to folk-literature, the last to folk-ethnography.

The author's conception of folk-lore may be cited: "Folk-lore (knowledge, learning of the people), a name given by the English to our studies, and now universally adopted in Europe and in America, includes the physical and moral life of man in all its manifestations, beginning with garments, food, domestic and religious usages, and ending with beliefs, the oral traditions that reveal its thoughts, affections, and multiform spirit in the tale, song, sentence, or expression; setting out from the primitive expedients of getting a livelihood (chase, fishing, agriculture), and descending to all pursuits, all occupations with which life is gained on land and sea, in city and country, in mountains and mines. Ethnography and sociology, mythology and ethics, poetry and literature, participate in it to an extent greater or less; and many are the histories in which some explanation is to be made concerning the customs of the peoples whose vicissitudes are narrated."

A very beautiful dedication to the departed mother of the compiler introduces the book, and reveals the noble and amiable character of the laborer whom Italy has so much reason to honor. The world, too, owes a debt of gratitude to one who has shown that literary and scientific labors of this sort may be not the amusement of leisure, or the pleasure of the well-to-do, but the labor of love of the pains-taking and struggling professional man, animated solely by a desire to serve his country and perform his duty.

W. W. N.

ANNUAIRE DES TRADITIONS POPULAIRES. Published by the SOCIÉTÉ DES TRADITIONS POPULAIRES.) Paris. E. Lechevalier. 1894. Pp. iii, 165.

This year-book is the only publication in which may be sought information respecting publications and persons concerning themselves with folk-lore studies. In the first place are given accounts of the societies of folk-lore, which exist in Belgium, Spain, Italy, Greece, Germany, England, and America, not to mention ethnographical or literary associations, which include among their objects folk-lore collection, as in Greece, Russia, and Finland. Next is given a long and complete list of journals, extending in number to more than eighty, enumerating those which are devoted, either in whole or in part, to researches of this kind. The museums are given which contain collections of objects relating to folk-lore, as, for example, costumes, amulets, etc. A directory of "traditionnistes," or students of folk-

lore, extends to about fifty pages, and gives the name, address, and specialty of each person. A concluding series of illustrations, taken from the "Revue des Traditions Populaires," includes representations of amulets, seals, etc. It will be seen that the publication is calculated to be of as great utility as it is excellent in respect to plan and execution. The editor is the universally known M. Paul Sébillot, Secretary of the Société des Traditions Populaires. Additional information respecting societies, museums, and students is requested.

W. W. N.

LE FOLKLORE WALLON. PAR EUGÈNE MONSEUR. 1. Qu'est-ce que le Folklore? 2. Specimens du folklore wallon. (Bibliothèque Belge des connaissances modernes.) Bruxelles. C. Rozez, 81 Rue de la Madeleine. Pp. xxxvi, 144.

The principal part of this little volume consists of a "questionnaire," or question-book, which is calculated to promote the collection of folk-lore, and which has already been noticed in this Journal. This question-book, the result of the collaboration of many members of the "Société du Folk-lore wallon," is by far the best and most useful hitherto produced, inasmuch as it is founded on the correct principle of attention to local needs, and of illustration in such manner as to make clear just what is expected and desired from the reciter. To this hand-book is prefixed a popular lecture, in which M. Monseur, President of the Society, sets forth the nature and objects of the study of folk-lore in a manner equally simple and intelligible. M. Monseur explains why it is that the English word, as a brief and convenient expression, has been chosen to designate the study. In his definition of folk-lore, he coincides in all respects with that given in this Journal. "What we call folk-lore is not a science, but only a collection of documents. It is the entire popular or savage life, in so far as it develops itself independently of, or without being affected by, the action of civilized aristocracies. It ceases where appear the positive science of laboratories, the speculation of the philosopher, the priest who carries the gospel or a theology, the legislator armed with a code, the artist distinct from the multitude." "A mass of débris from all ages, like impressions of plants on pieces of coal, or bones of antediluvian monsters, it makes the whole humanity of the past live again." To these excellent words we subscribe with both hands, accounting this wide view the only reasonable and sound one. The English Society, in our opinion unfortunately, has lately attempted to limit the use of folk-lore, so far as that society is concerned, to survivals from primitive life contained in the tradition of highly civilized peoples; with M. Monseur, we do not think this limitation defensible or feasible.

W. W. N.

Circumstances render it necessary that other notices of books and notes on publications received, as well as the usual index of journals, should be reserved until the next number.